

Our Times In Prophecy, No. 17.

BY JOHN OULP.

It seems to me the great obstacle in the way to continue on the present system of trade and traffic, (say nothing of deficiencies) should be obvious to any one when we consider the excessive products of our forefathers and of our ancient civilizations in the real and occasional commodities and comforts of this life, and yet never had the advantage of labor-saving inventions.

But the question is still pressed. We have prosperously existed up to this time, why shall we not continue? Because this which we term occasional demand, and has been the cause of our system flourishing, is going to cease.

Heretofore reference, in the discussion of this subject, was principally made to the real demands, such as bread and clothing. Our forefathers without the aid of labor-inventions could supply their real wants or demands, and besides supply the occasional demands, such as "clearing off" another field and build a new house or a new barn. Our very ancient civilizations, with here and there a small spot of tillable ground amidst the mountainous countries of the east supplied their real demands without any laboring machinery and besides supplied all their occasional demands such as have been cited heretofore.

Now have we not sufficient cause to ask ourselves the following question? If our wars with our deadly weapons of warfare are soon ended, and our splendid and costly architecture will not any more than compare with those ancients, and yet we have the knowledge and use in laboring machinery; what has been the occasional demands to keep us busy all the while and to keep our system moving so far?

The answer that it was in the occasional demands of cities and towns, railroads, canals and turnpikes, the improving of farms with buildings and fences etc., and the building and furnishing of great manufacturing establishments, may not seem plain, it however must be accepted. The reason why it may not seem plain is because of our lack in comprehending the traffic that we have been engaged in, in the last thirty years in the occasional demand and supply. Think of it! About thirty years ago Illinois was a portion of the great uncultivated west.

Personal observation and experience in Missouri says that seventeen years ago Johnson county which ranks 5th in wealth among the counties of the state, coursed its public highways across the almost houseless prairies according to the direction of one county seat from another. Today we drive the roads on the square around the hedged farm that has a large house and barn and orchard upon it, and those wagon freight roads from one county seat (might say hut) to another have passed away forever being supplanted by the carriages that are so rapidly transported by the steam locomotive from one fine new city to another. What! May I say that there are hundreds of such instances of counties that have thus been improved in the west and south in the last seventeen years? It is not too much when we say thousands. This is what inventions have enabled us to accomplish.

The traffic that we have been engaged in, which we term occasional supply and demand, is beyond our powers of comprehension.

Political economists of today say that the depression and difficulties that we experience in traffic is caused by "under-consumption." Very well, in a certain sense we can all agree with that. But what is the cause of under-consumption? Is it not because the occasional demand has ceased? We do not consume the iron and steel that our efficiency might produce, because the era of railroad building and their supplies under the present system is past. We don't know what will be demanded under the system that is coming. One thing is pretty certain if they will not be in demand according to the fictitious prices of our great men, by whom it is endeavored to support them now, their convenience nevertheless will be appreciated by invalid people and laborers when we are at leisure with so much bread and clothing on hand that we no more know what to do for pass time.

We do not consider the occasional traffic in the

brick and stone and mortar and architectural material and all other building materials that we were so busily engaged in piling up into houses of merchandise a few years ago, but, for which the unemployed now daily are stretching forth their hands to engage in for a livelihood. And why do we not continue to establish more towns of merchandise? Certainly not because we are crippled either for the want of currency, bread-stuff, or clothing; but simply because the occasion for which houses of merchandise serve and have served, are not in demand. What is the difference between this kind of under-consumption (which is the only kind we have in the principle) and that which we term over-production.

In No. 16 the power of production and displacement of labor was principally considered in that of the real commodities of life. This is generally as far as we look after the subject of the power and effect of production; or over-production; or under-consumption; as you please; for it is all the same except that the last term is used to blind and dodge what we must inevitably face.

Quite generally do political economists, as well as the ignorant who know nothing at all about the present condition of the world, think that if we could somehow rid ourselves of the excessive stocks of dry goods and bread-stuffs, then we would once more sail clear of the rocks in our system of traffic. And the way we hope to get rid of it is by some country having a famine or war. Oh how wicked we are! God have mercy on us! Our system is blood stained enough. Rev. 18:24.

Remove our excessive stocks of bread and clothing, and make it very dear in a time when there is no occasional demand to give employment, and the crust also, between us and the volcano would be removed.

The displacement of labor and break down in the price caused by excessive stocks in the real commodities of life, are not a going to figure as the principle cause in the final wreck of our system. Our surplus in the real commodities of life always have been and always will be a stimulus for demand in the occasional commodities, or engagements in life, be they for comforts or ills in life. But why does it not do it now? We answer it is doing it. It will eventually displace our present system, which we have permitted to be almost made unbearable through monopoly. It will if we are not very careful how we handle it, create the demand for to destroy our peaceful time and turn it into war.

Just what the demand will be that our excessive stocks of the real commodities of life, which are so easily attained now by us, will create hereafter is hard to tell. It may be presumed in the first place that if there is not something right speedily done, that it will yet create the demand that, "he that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword;" Rev. 13:10, and after this demand is filled men will learn to war no more and good men who will do right without law will reign. Dan. 7:25.

We likely have very many men now in the world who will accept this reign when it will still be more fully introduced on the platform like that of our brethren, who will do that which is right without law. But in consequence of our consciences in perceiving that which is right being terrible strained and perverted by this present worldly and corrupt system of traffic, we all shall have the chance to be tried. Dan. 12:10.

The Strength of Weakness.

For half a century Titus Coan labored in the gospel in Patagonian and Pacific Island Missions. When he was a young man, at college, the American Mission Board had under consideration the subject of a visit of inquiry to Patagonia, about the year 1825. It was brought before the various colleges, and each student in one of these was requested to retire to his own room for prayer and guidance, as to whether he was required to go. Mr. Coan rose from prayer convinced that he must offer himself for the service; and another young man felt prepared to accompany him.

Having heard of the savage characters of the Patagonians, the friends of the two young men

desired that they should be supplied with weapons of defence; but Mr. Coan had a strong belief that all these, even his pocket-knife, must be discarded.

On nearing the Patagonian shore, the captain of the vessel in which these devoted followers of the Prince of Peace sailed, said that, as the natives were so savage and untrustworthy, he could not allow his crew to land; and he could only put Mr. Coan and his companion on the beach in a little boat with their goods, saying that if they lighted a fire the natives would come into sight.

It was a very lonely position for the two young missionaries; but the natives were soon seen lining the brow of the neighboring hill. They came near, and sought to satisfy themselves that the strangers were entirely unarmed—by examining every part of their dress, and even taking off their stockings and turning out their pockets; but, finding nothing, they expressed their friendly regard by taking their new friends in their arms, and receiving them into their tribe.

"They give us," writes Mr. Coan, horses to ride on; and we traveled with them about three months, east, west, and north, visiting their camps and hunting grounds, and falling in with several other clans. In this way we saw nearly all the savages of the eastern Patagonian Pampas. The tribes are wild, and in the wildest state of savagism, living wholly by the chase, and roaming with their women and children most of the time, carrying their skin tents and their all with them. We had no interpreter; all our communications to the natives were through signs.

"Some of our friends had advised us to go armed into Patagonia. We had said 'no, our weakness is our strength; our apparent unprotectedness our shield.' And so it was. The savages saw we were defenceless and harmless; and our God made them our protectors. They were not jealous or afraid of us; and we left them unscathed, under the wing of our Immanuel."—SEL.

An Aggressive Institution.

Every feature of Christianity is aggressive, because its aim is to overthrow everything that is evil in the world and to supplant it with good. Aggression should therefore impress itself upon every phase of Christian work. Churches and Sunday Schools are wrapping their talents in a napkin and are not answering the end of their existence if they are not stretching out their strong arms as radii in concentric circles, and taking hold with willing and ever busy hands upon the victims of sin and misery all around, and constraining them by a holy violence to come to the feast of gospel love and truth which God has provided for all. Every Christian too should feel that he is a lieutenant of God, sent with the impresses of Divine Majesty to make known His will and to plead with men to be reconciled to God. Stagnant churches, Sabbath Schools and Christians cannot be in a healthy condition, so far as their own spiritual state is concerned, and are only a source of dissatisfaction and sceptical malaria to those around them. A celestial messenger is needed to be continually stirring up these human pools.—*Pulpit Treasury*.

Satan Transformed.

St. Martin of Tours was once meditating in his cell, when a radiant form appeared to him, with a jewelled crown on his head, a countenance resplendent with glory, and with a manner so impressive that it seemed to demand homage and love. The heavenly vision said to St. Martin, "I am Christ; worship Me!" and the legend goes on to say that the saint looked upon the glorious form in silence, then gazed upon the hands, and asked, "Where is the print of the nails?" Forthwith the vision vanished, and St. Martin knew that it was the crafty tempter.

God loves beauty; and because he loves it, he has made everything beautiful; and because we are like God, we love the beautiful, and participate in the happiness of God.—*Winchell*.

When we are most filled with heavenly love, and only then, are we best fitted to bear with human infirmity, to live above it, and forget its burden.—*Maria Hare*.